

M1518
Wednesday, January 8, 1969
Sante Fe
Group I

Mr. Nyland: All right? We always start with questions.

You have a question ... I think you have your hand up

Miriam: I have a question.

Mr. Nyland: Yea? Good, Miriam.

Miriam: Um, about a week and a half ago I had two ... two days, a day and a night that were ... I had a period of time, through one night and the following day until late afternoon, where I felt I had nothing that was my own, and it kept being true and it was so. Finally ... I was very depressed during this period and I was out of balance also, I think partly because with a little bit of time by myself I can think how I get into balance for myself but I hadn't had this, but nevertheless this was the state I was in. It brought me to two realizations... [doorbell rings]
Shall I continue?

Mr. Nyland: No. [knocks on the door]

Someone: Come in, Peter. [noise in room]

Mr. Nyland: Now, Miriam, we'll try again.

Miriam: I just realized that I didn't have to be caught in the state that I was in at the time. Right now—while I'm stating the question—I'm not doing it right now, but the two things that I came to were that my own understanding from my experiences in life, however completely subjective they are, that that's of my own; and then that satisfied me for about an hour, and then I finally realized that the only thing that was really my own was my level of Being, and that that had something in it for me as an answer to my state ... to my question—what was my own—and it helped me maybe till the next morning. I was riding into work and the only thing that I held onto was, my level of Being was my own.

What is a level of Being, or what can it be.

Mr. Nyland: Well, you ought to know if you say that your level of Being was 'your own.'

Miriam: Yes. Whatever. Of course, this changes. This level changes, it goes ... maybe the superficial part of me is more out, and what's real you don't touch or you don't ... you're not in contact in a relationship with it very much of the time.

Mr. Nyland: When you say, you see, your conclusion that you had something that was 'your own'...

Miriam: Yes.

Mr. Nyland: ...I think there is an awful lot that is your own.

Miriam: I meant, uh...

Mr. Nyland: You meant in relation to that what you would like to be....

Miriam: Yes.

Mr. Nyland: ...that what you are then is not sufficient for that kind of a level you would like to reach.

So, from the standpoint of having a higher level—or a different one, or at least something that is more Objective or is in line with development—for that you have nothing ... so in that period you have nothing of yourself. Nothing means not even ... there is nothing.

Miriam: Uh-huh.

Mr. Nyland: But if I start thinking about that condition, everything that I am now thinking or feeling is my own. Do you know what I mean?

Miriam: Yes, I was differentiating between subjective and...

Mr. Nyland: Yes, but you see...

Miriam: Yes, that's my own.

Mr. Nyland: Yes, and even the thought about Objectivity is your own. Your wish is your own. Any kind of a hope you have is your own. Any kind of acceptance of yourself as you are, becomes your own. But whatever you own and whatever there is, may not be useful for further growth because it may change tomorrow and the day after, so it doesn't appear immediately that it is reliable enough to do anything with. Because if it disappears, or if at certain times you have a different viewpoint, then that what is your own is changed. So, in order to use that what you have for the purpose of building something for the future, you must make sure that that what is your own now is always your own...

Miriam: Yes.

Mr. Nyland: ...and that is really the problem.

Now, if you want to solve that, then you say instead of having these different things that are my own I would like to have something that is really much more my own but is less changeable, and *that* forms a level of Being.

All the different aspects of myself in any kind of manifestation or a thought or a feeling can be combined at a certain time, and I say that represents my level of Being that is now my Being. It may be an unconscious Being, but nevertheless there is, in this Being a combination of everything and every, if I can ... every facet of myself. Not anymore the multiplicity of the different aspects, but when it is a Being it has become much more of a unity. So perhaps it's easier to see that that what is my Being is my own and is composed out of the different things which make me up—of which I am composed—but what good will it do me. Because even if you admit that the level of Being may at the time be unconscious, the statement that “this is me” does not as yet help me.

Miriam: But there are the times ... the time that I say that I spend during the day—at the store, now—as if I need ... and a lot of time had passed without my reaffirming that I was building something ... something else, and then it accumulated over a period of time, I think, to make this two days of being very, uh, Work related experience about it.

Mr. Nyland: I think that might be helpful, but it is not as yet reaching towards something that could remain of help. The statements are made with ... “what is my own,” it would be my own world. I could also say, I “come to myself,” and whatever that self now represents for me is the level where I happen to live.

Miriam: It's in my own Work.

Mr. Nyland: In your own ... in your own world. The Work only comes when I am not satisfied with what I am. So first I have to know what is my world, where do I live in this world. Even in an unconscious state I live at a certain place. It may be accentuated by predominantly, let's say, thought processes or feeling or physical activity, but nevertheless it is my world and it is unconscious, and I am down or whatever it is, and I don't like that. And then when I say “I know something about Work, I can now Work,” simply the statement of saying this is my Being and is my own doesn't help me. It is true, of course, but it still remains, I call it an ‘earthly’ state.

Miriam: Well I knew with that answer that I had a possibility of raising my level.

Mr. Nyland: How.

Miriam: By Working.

Mr. Nyland: No. How did you get that. Out of a level that I acknowledge, I never get any idea that there is the possibility for further growth—unless it is *in* the level of Being, and then it has to be produced *in* me as a thought or a feeling.

Miriam: So you're saying your level of Being is the same ... is what it is what you've made so far so you can't raise that just like that.

Mr. Nyland: You can raise it, but simply stating "that is my level of Being" is not enough. I have to start in the level of Being where I am, with a wish that I want to change the level of Being. Simply the acceptance of it does not mean that you want to do something. But of course it's quite logical that any person who starts to say that and having been associated with Work for some time, will immediately say "Now I don't want this, I want to get out of it." Then there is that kind of a wish, and when you know about Work you will have to start applying it.

Miriam: Yah, I found ... with this thought I found it wasn't, uh, wasn't ... it wasn't going to change anything because I had the answer.

Mr. Nyland: So, what did you do.

Miriam: Oh. On that particular ride in the morning I tried to make some attempts, and I was unsuccessful. And, uh, I remember getting to work that morning and letting it go, I didn't hold on to it. At certain times when certain people come into the store, sometimes I'm reminded. Different people come in in different states, and when someone comes in in a more, you know, what to me I respond to, it reminds me and I make stronger efforts at that time.

Mr. Nyland: Do you make an effort then?

Miriam: Yes, I did.

Mr. Nyland: Good, because that is the only thing that will get the answer.

How's it now—today.

Miriam: Well, I wouldn't say it was so good. Uh, I found I had more thoughts going around in my head. When I was resting today I didn't ... I wasn't quiet and, um, my Work attempts were not very deep. To Observe my arm when I was putting things in a bag, I got stuck but ... you know, and I would just see my arm and I wouldn't ... I wasn't Working. And so I would say that the Work level was not very good today, not a good one...

Mr. Nyland: Shall we leave it alone now?

Miriam: Yes.

Mr. Nyland: All right.

New Questioner: Mr. Nyland, recently I've experienced grief, you might say, and fear. The grief I felt was a lot isolated and alone, it stood by itself, a fact that I can't really explain to myself. The fear was of an inner sort and I don't understand it either, and I wonder if fear is a weakness and if one should try to conquer fear.

Mr. Nyland: No, I don't think it is a weakness. A fear is an unknownness, something that you feel as an apprehension of certain things that might come, and then in the unknownness you don't know what to do. That would produce a fear, but it can happen at any level of strength.

Questioner: Well, I know it will go away, and this is a disturbing factor also.

Mr. Nyland: One gets used to fear.

Questioner: Yes, "Everything passes with the east-flowing river," as they say...

Mr. Nyland: Yes.

Questioner: ...but this seems to be wrong—in order to maintain it or else it would...

Mr. Nyland: No. To use it at the time or not have any fear for fear; if one can accept it as a condition in which one happens to be and then that is me with fear, I think one already makes an attempt in accepting that what happens to be, as it is without criticizing it or without trying to solve it. If you leave it to something else that it will go away, that is a sign of weakness.

Questioner: If you leave it to something else? I didn't understand what you said.

Mr. Nyland: If you know that the fear will go away and that tomorrow it won't be there, that is a sign of weakness.

Questioner: And, what isn't a sign of weakness. If you accept it as it is?

Mr. Nyland: That's right. You do something else, and that is a new something that you introduce because of your own wish. Then it becomes strength; because you do something that is at that time not mechanical, and that requires a certain force on the part of yourself to introduce it. So then you don't accept the fact that you have fear, but you do something about it in order to see if that new state can reduce the fear, or at least can eliminate the possibility of the fear again appearing or continuing. So you don't leave it to circumstances to take care of the fear, but you're doing something about it.

Then it becomes a question, of how much strength can I now assert towards this particular

problem of having fear. It will end up, if one actually wants to solve it, by accepting the fear for whatever it is, and that what then accepts it is something that, ultimately, could start to function in the place of my personality. So that when the fear is linked up with personality and something else is replacing it, that what replaces it will not have the fear.

I think it is not right to let the fear be for whatever it is, and let nature take its course.

Questioner: I knew that was wrong.

Mr. Nyland: Jah, and that is simply a sign ... that is weakness, but the having the fear, that is not weakness. It's a question, what do I do with it. One can also start to reason about it, and try to find out what is the fear really due to. That, of course, remains an unconscious process, but sometimes quite successful because sometimes you can reason the fear away. You can find the motivation why the fear originally started, and by eliminating then what caused it then there is no more fear. If I am on a high tower and I have fear for falling down, I go down below then there is no more fear. Changing conditions can change the fear, but it is not ... I would almost say it is not the 'royal' way, because next time you are on top of the tower you will have fear again.

Why do you link it up with weakness, or not having strength.

Questioner: Well, I've always felt that fear in itself, that a Man should be able to conquer this and he shouldn't be dependent or have to rely on the other factors or other people or other circumstances...

Mr. Nyland: Yah, sure...

Questioner: ...and one could be married and be wrong.

Mr. Nyland: That's right. I think it would be nice...

Questioner: And if something is removed from you, you might say by accident or if I feel, so to say, some stress or even feel when married...

Mr. Nyland: Not always. Sometimes.

Questioner: "Alone in the wilderness," so to speak.

Mr. Nyland: Sometimes. One can make adjustments.

Questioner: But you see, this doesn't always happen this way.

Mr. Nyland: Well, aside from that, it is not a particular sign of strength, than only useful for Earth. It belongs to the development of Man on Earth, or an adaptation to conditions of Earth. There's nothing Conscious about it. It happens to be a rearrangement in an unconscious state ... and one can force oneself many times not to have a fear, and then in the sense of an ordinary life

one becomes a very powerful kind of a person: A person who has no fear and even evokes admiration from someone else—they say “There goes a fearless Man.”

Questioner: I’m not speaking about fear as necessarily physical.

Mr. Nyland: No, no, no. Fear—it doesn’t matter. Fear usually is, may be a physical feeling. I used the example of a tower. It may be fear of having to meet someone. It may be fear of having a situation come to you that you cannot solve. Whatever it may be, it’s usually translated into a thought, and fear very often of course is a question of a feeling or something that you don’t know anything about.

Questioner: Well, this fear is related to a kind of emptiness.

Mr. Nyland: Well, that is a different thing. Because if it is empty, of what is it empty. Or rather, what do you want to fill it with. Then it’s another question. When the fear relates to something that is my own state and I consider that state then to be what it is and I have fear that if I want to fill it or it is empty and I have a fear I cannot fill it, that’s a different thing.

Questioner: Well, that’s what, in a way I was kind of equating with a weakness too—that it shouldn’t be empty.

Mr. Nyland: And that is exactly where you make your mistake.

Questioner: But that’s where I am.

Mr. Nyland: Yes, but how do you know it shouldn’t.

Questioner: I project this as an ideal.

Mr. Nyland: That’s right. And you know it doesn’t work, because it’s based on some kind of an assumption that you ought to be different.

Questioner: Yes.

Mr. Nyland: The fact remains you’re not, and there is no reason to think that you ought to.

Questioner: Well, one would like to be.

Mr. Nyland: You’d *like* to be, of course everybody likes to change. But they might not have that kind of strength even to change, even in ordinary life. I think it’s wrong. It’s wrong to have an idea for oneself that one ought to be better than one is, unless you know exactly how to go about it. And there are many times that you have an idea you *ought* to, but it’s utterly impossible for a person to be that.

Questioner: Well, it’s hard to live in what you consider an error.

Mr. Nyland: Are we talking, now, about ordinary life or are we talking about a solution

regarding Objectivity. In ordinary life we can talk from now 'til doomsday about how a person should behave, and it has nothing to do with Work. Even fear has nothing to do with Work. The only thing is that I am empty and I feel that ought to be filled, then there is something that in me is desirous of becoming something else which I then call 'filled.' And then it's a question: How do I wish to fill it. Again, if I want to fill it with all kind of junk belonging to ordinary life, it doesn't change me at all, all I become is a little bit more unconscious.

The point of Work is to try to free oneself from that kind of emptiness, and to fill it with something that is already free. So if I am looking for a filling for that what ought to be within me and that I know is not there now, I've got to fill it with something that is not subject to the law of destruction of Earth. Otherwise it isn't worthwhile. Not worthwhile from the standpoint of evolution. It's worthwhile for ordinary life and it is quite all right—a person can remain unconscious as long as he lives on Earth—but, you see, we're not talking about that. We're talking about the possibility of freedom *on* Earth while I am alive, and then that can be accomplished by means of filling myself with something that has a different kind of a quality.

If your fear is related to that it has value, if it's only because you happen to be a little empty it has no value whatsoever. As I say again, it has value for ordinary life, but that's not our concern. We're not interested in a good Man on Earth. It's logical he will become a good Man, but the emphasis is how can he become a real Man, and for that we talk about the differences between unconscious states and Conscious states.

I hope you understand what I mean.

Questioner: I do.

Mr. Nyland: Good.

Yah.

Judy: Well, I have a question since coming here. I have noticed in my Work that there're certain outside influences missing, that it is seldom that I reach what I've come to know as the boiling point. I lack intensity, and so far I really haven't found a way for myself to find that intensity.

Mr. Nyland: Why should it be boiling, Judy.

Judy: Well, in the sense of needing a certain kind of energy that, um, I don't know where to find. I've found it sometimes when I'm at meetings and sometimes inside of me, but it doesn't seem to carry me to a certain kind of emotional...

Mr. Nyland: But... It's quite possible that it is dependent on circumstances—that it produces

that—and that the fire inside of you is not capable, at the present time, to produce it. I think there are limitations in the ability of a person to Work. Sometimes conditions help, sometimes experiences may help, but it depends entirely on where I now happen to live; and talking about the level of Being, it will not allow me in my best attempts to go above the level of my Being. If there is something that is supplied from the outside, sometimes like a shock, or if it is something that can be supplied as a result of continued openness, then I start to rely on an influx of new energy which will then help to fire me up more. It is like fuel that can be supplied through God.

Judy: I was thinking of faith. I was thinking if I could have more faith...

Mr. Nyland: Why would you have faith.

Judy: ...it would supply that kind of fuel.

Mr. Nyland: Yah, but at the same time you have to be more open, otherwise it may be around you and it will pass you by. There are two things in prayer; there is the contact with that what I wish to receive, and it is the openness with which I want to receive it. So in that way I can become limited also in two ways; that that what I like to receive I don't really sincerely wish—not enough—that is an intensity I could increase, the openness of myself depends on my level where I am. Because of Work one receives more material which is useful for increasing or heightening the level of one's Being; at the same time the level of one's Being being more ethereal, also has in it the possibility of more openness. So, one will go hand-in-hand with the other.

If one is honestly striving to make intensity, I start by using whatever I have; and in that moment when I then reach the last rung of the ladder, if I can I wait just one moment and then I give it a tremendous impulse; as if all of me is then involved in that, and because of that I reach a little higher. That is what one can do. If the problem is actually how can I fire up, how can I make this fire in me really much more valuable—not necessarily bigger, but intense—that is then at the moment when I then intensely wish, with *all* of me I deepen the wish to Wake Up. But it only will go just a little higher ... but next time that what I have now used to increase my intensity has become part of me, so that the next time I go up to the new level and again I produce the same kind of desire, and it goes up again a little more.

It depends on circumstances, on that what is myself my state, a real realization of what I wish based on that what I am. All these are factors to indicate how fast or how much of that little part can be added. So the progress cannot be determined by my wish alone. Sometimes I have

to wait until a great deal of debris that is still in me has been abolished, thrown out of the window. It's very difficult; because one hangs on so long to all the different things that have made you whatever you are over the years, including all kinds of experiences of the past which one wants to interpret and re-interpret, which one wants to hang onto because they were to some extent pleasurable.

Judy: Even if you don't want to hang on to them.

Mr. Nyland: Huh?

Judy: Even if you don't want to hang onto them, they seem to stay.

Mr. Nyland: It is. You cannot help that. It will come to the foreground, particularly because as a result of Work you will see much more of what was actually in your mind, or even in your heart. This question of Work simply means that the different centers become, by themselves as a result of Work, more open; and also they start to function a little bit apart from the other so that also, because of that they are more receptive. But when they are more receptive, all the different things I have experienced also will come to the foreground; and again, in a new kind of a light; because then I look at the old things that I have gone through and I attach value to it because they were *my* attempts, and I don't want to give them up; and I look sometimes ... and I live for a long time with them, because I don't want to give them up—my only assurance—and gradually one has to; sometimes I call it 'nibbling' at them to really start to destroy these little inroads on it, and then there is a willingness to let them go when I see how empty they really were. Although I'm grateful to have had them, they have outlived their usefulness; and all I do is to rake it up as an old fire, and it is like ashes and it is not useful anymore for the new fire.

To make such decisions are very difficult, and I'm quite certain one hangs on many times unnecessarily to an awful lot of junk. And it is only because one doesn't dare to go into something else, or doesn't believe that that what ... if I open the door fresh air and light will come in. That I don't know that—to open the door. The chicken in the egg and the mother begging it to come out, and the chicken is so resistant; it doesn't want ... because it is to some extent smug within the egg and it says "It's not my time yet" or "I cannot do it." The little chicken says "I'm still too young to come out," and the mother says, "But you have to, there is a time for birth," and the chicken refuses. And it hears all the beautiful things, and that is what is painted by the mother ... the mother hen—how beautiful it could be. And how often the mother hen wants to peck that shell inside. Can you say "Get out!," and it cannot do it if it's a good

mother. And then finally your chicken says, almost out of boredom, sometimes maybe to satisfy the mother, sometimes maybe because of something that is really inherent inside the little chicken as life that says to the little chicken, “Now you get out, because this is too much.” Then it will go. And then, I’d say, many times the egg shell seems to be tissue paper: Very, very little; only a little bit of a membrane; and sometimes no door at all, just an opening where the eyes were dark.

This is how one hangs on to that what is within that egg before they actually start to grow. This period is the gestation period of Work. It belongs to the preparation for something that can be born in which, when it is born it becomes commitment to it; and all during the previous time ... and it may take a very long time, even, that one becomes acquainted with that what is aliveness in Work. What happens to an embryo when it is in the mother’s womb. It is folded. It is bent. If it is an indication of what a Man is, it is the ‘Do-Re-Mi,’ with ‘Fa’ and ‘Sol-La-Si.’ But when it is still not born as yet it is ‘Do-Re-Mi,’ and ‘Sol-La-Si’ is the return to ‘Do.’ It’s in a different direction. It is as if a body is bent over at the middle and bent down; so that you have one going up—‘Fa,’ ‘Sol-La-Si’ ... and the formation gradually of the ‘Sol’ and the ‘La’ in the body of the mother is simply so that it takes with it in such a way so that at the moment when ‘Si’ is reached in the fulfilling of the totality of the body, it has to come out, it’s got to be born. That is the sign. When that is reached there is a limit to that period of gestation; and then when it comes out it straightens out and becomes a Man, and then the ‘So-La-Si’ is *above* the ‘Do-Re-Mi’ and it starts to indicate the direction in which it has to grow from then on.

That is why I say that is commitment. What takes place with Work. It is chaotic then, and it is a little topsy-turvy and it’s a little bit twisted, and it is not straight at all. And my subjectivity will not allow me to make Objectivity really pure; and I keep on in this period of gestation hoping for this and hoping for that, not really facing the problem in the way it ought to be faced; because I don’t know about it, until there is a point at which I say “It has to be now, because if I don’t I die.” That’s the determination of the chicken, and that’s the determination of the little child. It must be, now, for the continuation of my life. In Work one is then willing to give up all the different things that have hampered the spirit of growth, and when it then is born in the form of that kind of commitment it stands up straight and it says, “Now I know the direction in which I should go.”

[long silence] Come ... questions. You haven’t ... I haven’t been here for some time now,

and you have to have questions. You have to be alive.

New Questioner: Mr. Nyland, if a thing happens before there is some clarity, there's the question of how to place things.

Mr. Nyland: I don't think having it is necessary at all.

Questioner: No?

Mr. Nyland: No. Because that what is the principle of whatever it is that one experiences, even if you cannot experience it, it's life, and life in any kind of an attempt I make is always the same. And it doesn't matter if it is up above or below or covered, one has to have that kind of a trust that at the proper time it will come, and in the meantime all I wish to do is to furnish enough food to continue that life.

I do not know what the 'I' is going to do. I have no idea how it will function. I can say I want to 'endow' it—sure, that will ... I always say ... because when I create my own God I will endow it in such a way that it will become helpful to me. So I start to say it has to function in an Objective sense—that, I say, is an 'endowment'—then I say it has to be Benevolent to me because I don't want to lose it; but what I constantly wish in any kind of an attempt I make to Wake Up, is to furnish this 'I' with life so that it can grow. I want to create a condition in which actually it can grow and the condition conduces to the growth of 'I', and I'm not determining how the 'I' should be. I hope to God it will grow up and become like a normal 'I'—whatever it may be—but it's got to be alive, and my interest is in its aliveness. When I start to 'attack,' as it were, the conditions in which I am in ordinary life, I can start almost at any place. Because there are many vulnerable spots and sometimes they are too much connected and I cannot get a pin in between, but as long as I start I become interested in what has caused it to be. And I say that, even ... and I cannot explain it. I will accept it as a form of my life in that-and-that kind of a manifestation, but it is really life that I'm worried about.

You see, the question all the time when I say "I do not know how to place it," it's not necessary to place it at all. I may be for a long time in a chaotic state; and of course I wish for a little bit more peace and I would like to have equilibrium so that I'm not so chaotic, but I also know that I'm in a process of development, and that in that process something is required of me. And when I want to have something that I don't now ... not ... that I do not have and that is of value to me, then I am willing to say "What is there that I can pry loose of my ordinary life," that I can put on the altar and, you might say I ask God to 'destroy' it.

Whatever you take, I don't know; because today I'm this, maybe tomorrow something else. I do not know what events will happen, but I will gradually, out of that clearing myself out will have less and less left; so that it becomes easier for me to choose what is right and wrong, and with the development in myself of at least a form of Conscience—that I'm more or less trying to become Conscientious in the sense of it is real and that it could become, if it is possible, more Objective—I'll be able to choose it. And then I say, "Yes, I know that it continues a little longer," so it is not so wrong an attempt.

You see what I mean.

Questioner: Uh-huh. Thanks

Noble: Mr. Nyland? When you ask ... talking to Tom ... I was talking to Tom and Julie about questions, and it seems like that all of the questions that I have, or think that I have, about Work are just really a lot of damned foolishness that my mind dreams up to think about. That actually all there is, really—isn't there?—is just to Work 'as-if' one knew how to Work as much as possible?

Mr. Nyland: No, I think you know how. It's not 'as-if' know how. I think you know enough that you could say "I wish to Work."

Noble: Yes.

Mr. Nyland: I don't know how much you do that—actually Work—or make an attempt at Work, or see if you can have an experience of Work as a result on you; or whichever way you want to say it, if there is then some possibility of an acknowledgement of something in you that is Objective to you, or the acceptance of yourself in whatever manifestation you have by something that I say I would like to create. And then I use the word 'as-if' because it is still a bit subjective—maybe 99 percent—but nevertheless it is something that, as a result of my wish to Work I want to create. But, I must do that. If I don't do it, it remains in your mind; and the thoughts and the problems always will come up, and there will always be a substitute and always will be an excuse.

I think it is very necessary to start, when I know something about Work, to apply it.

Noble: Uh-huh.

Mr. Nyland: Because my mind will remain filled with all kind of thoughts which prevent anything new to enter. So, by not Working you don't empty your mind. Try to understand the process. I have a hell of a lot of knowledge and I want to convert it into understanding, and how

will I do it. When it is so full, I cannot even Work. If I want to, let's say, 'stir up' something that happens to be in a glass and the glass is filled to the brim and there is some powder at the bottom, I can hardly stir it because I will probably spill some of it. So I throw it in another glass, and then I can stir this and then pour it right back.

This is really what should happen. My mind is full with all kind of thoughts, and all those thoughts do not allow me to have any room even to select what is right. So I don't care for this and I don't care for that—I don't care, I throw it out. For the time being I say "I make myself quite austere"—so simple—and I say, "No, I don't want to think about this, I don't want to think about something else, it's of no use because it doesn't belong there." It is like pouring out a little bit so that there is a possibility of let's say a little 'emptiness'—but at least room—and then there is room and then I start, with that what I understand of Work, now to Work.

Then I start to accumulate certain facts which I can put in my mind; and they go to my memory and I start to fill it, and then I say, "All right, now I know what is there and this, perhaps, can be useful to me." But now the presence of these new facts—which are more absolute and more truthful, and without any question there is no more thought or feeling about it—*that* starts to affect also the other facts of my brain where my brain is still more or less filled; and to some extent you can understand that that what is there as a form of Objectivity, part of it at any event will start to affect that what is unconscious. Because if Consciousness is in the presence of unconscious, there must be a flow from the Consciousness part to the unconscious part so I then am able to find out what is in my mind that is also quite useless, and I get rid of it.

But the process has to be started. If I want to cook something on a stove and there's a pilot light, I've *got* to turn the pilot light so that it can reach the main, and I have to turn the gas and *then* I can fire up. But if I don't do it, you keep on ... and, Noble, you keep on thinking about it too much. You honestly don't Work enough because you ... you are preventing yourself from Working. You have to find times and the moments in which you really can; and at that time accept yourself as it is in such simple conditions, even, that there is no question about having any thought or feeling about it, and then see if something can start to exist for you that you can call, for the time being, a 'realization of an Objectivity' which happens to be present to you.

Maybe I'm wrong, but it seems to me you have to know, otherwise there is no possible growth. Even if there's a little bit of an attempt and you forget it quick, it's no use; because if it's not enough, after some time even that disappears. If Miriam goes through a little period of

being down and out and so forth, it is difficult for her to pick up the thread, even, of trying to be Awake. It will come when there is a desire, but one has to have a desire.

Maybe it helps you. Because you really have to settle that question. That has been the question for a long time.

All right?

Noble: Thank you.

Mr. Nyland: Good, Noble.

Yes.

Peter: What you were just speaking about is something that has bothered me very much, and we've talked about it here. I spoke about it with Tom and I speak about it with Roman and Andy a lot, and it's ... it's the idea of ... of in life that our Work ... Work is part of life, and it seems that everything is together. That there ... there is a separation between life and Work, but yet there really isn't.

Mr. Nyland: No. Wait a minute. Wait a minute. How do you mean that...

Peter: Well, I...

Mr. Nyland: ...separation between life and Work.

Peter: It appears that there is Work existing and that life exists at the same time, but...

Mr. Nyland: Wait a minute. Where does the Work exist.

Peter: The Work exists in life.

Mr. Nyland: You just now said it was separated.

Peter: It appears that way, but what I'm attempting to ascertain for myself are some of the particular methods which I have been attempting to use in relationship to Working ... and bringing Work into my life so that it can become a ... a part of it and with me always. And one of the ideas was that I am constantly in states of confusion and not understanding, and that there is this debris existing in my ... well, I am existing in my feelings and that I'm existing in my formulatory mind and then in my physical body, and it's all as a ... it seems to me to be a result of life and what I've been exposed to, and that I constantly react this way; and then after seeing these things it seems to me that it would be appropriate, or it would be part of Work that one could then make an attempt to remove these ... these things.

Mr. Nyland: No. If you say that that is belonging to Work and that then one should remove these things, it's no good. That is not Work.

Peter: Well...

Mr. Nyland: So far what you have described is an ordinary state of any human being who happens to live on Earth; and the state of confusion, of course it is logical that I do not always have an answer to different problems. If I want to introduce Work into life, I first have to know what Work is.

Peter: Yes, and to repeat: I know that Work is to make attempts to Wake Up as much as possible, or to Observe.

Mr. Nyland: How do you do it.

Peter: Through attempts to Observe the tone of my voice.

Mr. Nyland: No, no, no. How do you Work. Describe it to me.

Peter: How do I Work?

Mr. Nyland: Jah.

Peter: Well, during the day I make attempts to watch myself.

Mr. Nyland: With what.

Peter: With, hopefully...

Mr. Nyland: No, no. No, no. What is the instrument that watches.

Peter: The 'I', my...

Mr. Nyland: Where is it.

Peter: It's in my mind.

Mr. Nyland: Good. It functions?

Peter: I think it functions. I ... I'm not definitely certain, but there is something in my mind that can Observe my voice, it can Observe my posture, and it can Observe different facial expressions.

Mr. Nyland: How do you mean this 'Observation.'

Peter: That it records the tone of my voice, knowing that it exists.

Mr. Nyland: Does it do that Impartially?

Peter: If it is recorded in my mind and allowed its existence without interpretation or attempts to describe it, I think it's done Impartially.

Mr. Nyland: Okay, we'll assume it is, now, for the time being. How about your movements.

Peter: It also attempts to Observe the posture that I'm in, it attempts to Observe a step or a hand movement, or a particular something that could run through my body, sometimes as a result of

emotional states?

Mr. Nyland: No, never mind ... don't go too much in detail. You still said that you 'don't know' that the 'I' exists.

Peter: Well, I try to look at it 'as-if' it exists.

Mr. Nyland: Well, that's okay. Do you get any facts.

Peter: Yes, I gather facts about myself, and...

Mr. Nyland: If you gather facts about yourself, your 'I' is in existence and it's functioning. You see, if you do, you cannot make a statement that the 'I' doesn't exist. You know it exists, because you get facts about yourself. You cannot get them any other way—if such facts are really Impartial facts. And we leave alone, even, for a moment the question of the moment, in any event there has to be an Impartiality by which I gather facts which are located then in the memory of my brain; and I only know that that can come to it through an 'I', because with my ordinary brain such facts are not absolute, they are not Impartial. So you have within your means all kind of possibilities of testing if that what you receive as facts about yourself were really Impartial facts; and only to the extent that you have those, you can say there must be an 'I' which is collecting them.

I think you make it much too complicated. You keep on talking about hearing the tone of your voice. I'm quite certain it's your ordinary mind that listens to it. You're not Impartial to your voice at all.

Peter: But, then this is what I would have to define for myself.

Mr. Nyland: You have to start with something that is much simpler for yourself; which is ordinary movements which have no particular use in life at all, or movements that you are doing without using your head and they have become habitual. They're movements, for instance, of your arm or your fingers or your hand that at the present time you cannot see. You have to close your eyes and then see if that what is still there, that there is something Aware of the existence of what you know exists. You have to start with many more simple things; because you are lost, already, in all kind of theories about Work, and you're not Working. You're willing to Work, you want to find out—I don't doubt your seriousness—but excuse me, you are on the wrong road.

Peter: Then it would be good to look at it again, and in simplicity.

Mr. Nyland: I think so—to get really back to where you started and to avoid confusion, and as

soon as confusion sets in you know you're on the wrong road. I would advise you to sit in a chair and close your eyes and try ... try this: If something in you is Aware of you sitting, I would get up from the chair and see if that what is an Awareness—and what you call 'Awareness' and which might be, of course, the result of real Work—is continued, or is it going over into an ordinary mind process which knows that that body is getting up.

Peter, I think... Are you listening?

Peter: Yes, I know what you're speaking of, and I wish to relate some experiences I have had about this; and that I have sat in a chair or done something similar to this, and closed my eyes and tried concentrating on my fingers and...

Mr. Nyland: Don't concentrate on your fingers.

Peter: Well, I should be Aware of them...

Mr. Nyland: From the standpoint of 'I' they are not even fingers.

Peter: Well, this... Okay, what with the...

Mr. Nyland: No, no, no.

Peter: This is getting confusing.

Mr. Nyland: It is not confusing at all. I'm trying to undo your confusion. You make it confusing because you keep on thinking about it. And when you say about the fingers there is no description, it's a piece of meat—that's all. It happens to be a finger—you know that with your ordinary mind. Your 'I' in the beginning only knows it exists, it is something that belongs to you. It's part of your body—that you know. And you can say "Look, those are my fingers," but it is not fingers in the sense that I know that my fingers can do certain things. I don't attach anything to it. I'm just a lump of flesh sitting in a chair. I call it my body. At first I have to be quite clear that that is my body, and that I can honestly say I have a body sitting. And I don't describe it, and as soon as I describe it I'm on the wrong road.

Peter: Well, how could you describe something that exists.

Mr. Nyland:- You don't. You accept it.

Peter: That's what I mean, and that's what I'm speaking about—that I would accept it as a ... and I'm not ... I don't know how you can describe, uh, the existence ... how are you Impartial to your arm.

Mr. Nyland: That's wrong. You cannot describe the existence, but you can be Aware of it.

Peter: Yes.

Mr. Nyland: So, it is a mental process which is not a description, and you have to become familiar first with an idea that your mind can take care of two different kinds of a process—together with a lot of others which are also subjective—but the difference between these two processes is that I *know* my fingers and my hand and my arm exist, and the second is I am *Aware* they exist. The knowledge is subject to further description and interpretation, the Awareness is not—it's only a statement of fact that *that* of me happens to exist. And this will take you a long time, but of course there are ways of doing it. I say when you sit and you close your eyes and you move your hand and then you start twisting your body to all kind of idiotic conditions and keep your eyes closed; that there is nothing in your eyes that actually will see what is happening, see if at such a time something in you can remain Aware of yourself, without describing it as twisting but existing only. You are in a chair, you get up, see if the Awareness remains. You stand still, you make a movement, you are Aware of this body standing. You make a movement, that means there is something from your mind commanding your leg to move, and it requires energy and it goes over into a little bit of a thought process; and it's extremely difficult to hold on to an Awareness process if that goes on, and you will see that if you try to do ... in your ordinary way you step forward, you've lost it if you're honest.

One has to be very careful about being able to distinguish between two different forms of mental processes. And that is really the problem. Because the mind as it is in an ordinary sense and the way we use it in any subjectivity, is not capable of it; and that what is still possible to do is a little bit of a section in the brain that is still virgin field, that is what I hang on to—not the rest of my brain, not the formulation and so forth—and that can only be stimulated by something that is a real wish on my part. And that whatever ... whatever causes the real wish, I make it so intense because I know I've got to Work, and then something is converted in me. The energy represented by that wish is converted into, I call it a 'substance' which affects my brain, and then I say that what is taking place in my brain is a creation of something that has never existed before. And although it is hampered in the beginning that there is not enough Objective energy, I still will make it function when I say the purpose for the creation is that it functions as a recording agent for me. And with that I receive facts, and such facts I put in my mind, in my memory, and then I have something new; and when that is there ... and I know it, because there are moments in which I remember that I was trying to Observe, and I realized this body existed without any strings attached to it.

Gradually this process becomes much, much clearer, and it will clear up any kind of confusion. Because, it is so simple. All you have to do is to have the wish to be Awake to yourself; so that something is there with yourself, actually existing in Observing you existing. You take a step, and you lose it. Don't make too quick a step. Go very slow, so that actually you have a chance with the little energy that is available as a result of the wish for Objectivity, is sufficient for you to remain Aware of it. And it has to be done many times. Because it's not going to be successful in the beginning. Every once in a while there is some kind of a realization of that what is there and you know it, and then when you try it's gone. That is why you are confused.

You understand it now. I hope you really do. Because you've got to get out of that state. I've heard you on tapes.

Peter: I think I see it. I didn't see it before, but it is the idea of thinking too much and not Working enough.

Mr. Nyland: Not Working at all, Peter. Excuse me.

Peter: Not Working at all. That's probably right.

Mr. Nyland: That is what makes you confused. The line is extremely clear. There is no reason why there should be any doubt about Work and what is required. It is so simple—an Observation apparatus which receives impressions which are absolute because they are free from any form of interference—and anybody can understand it, and it that is not clear... There is Beelzebub on Mars having a telescope and looking at the Earth; and that as an example of a symbol or a picture, it's just beautiful because it gives you the Observer, it gives you that what is the object for Observation—of the Earth—and it gives you the telescope. Translated into terminology of oneself as one is as a body, it gives you a mind which is Observing, it gives you the way of how to Observe, and it gives you the Earth in the form of your body that manifests.

Peter: Well, then this ... I don't want to confuse it or complicate it, but it seems that when we do gather certain facts about ourselves—and now I'll say that Gurdjieff speaks of these things in his book and these are conditions which don't constitute what a real human being is supposed to be, and then we find out about these things and we see that maybe we're not living the way that we're supposed to live and we know these things—it just seems proper to me that one should do something about them then.

Mr. Nyland: Sure. That's the sole reason for wanting to Work—you want to do something.

Peter: This is what I'm getting to, and this was my original question.

Mr. Nyland: No, it wasn't. Because now you include many other things—the condition of the world and other people and so forth. It has to be reduced to one thing only: The condition of yourself...

Peter: Yes, and...

Mr. Nyland: ...and the wish to change that condition. And the necessity is, first to accept the condition without staring yourself blind on describing it—how bad it is. That is what you are, everybody can agree. And your ordinary mind will judge it—it says “no good”—and it's okay, but now I want to Work. And when I start to Work, *all* of that description or judgement goes out of the window. That is where the difficulty comes in. Because you want your mind all the time, judging about even what you are seeing. It's extremely difficult to be Impartial, and that's why you have to start with very small things that have nothing to do with the general condition of yourself and how bad your world is. And the thoughts you have and how evil and the rest of the world and all this and everything going down the drain and—never mind, never mind.

Peter: But it also seems to me that as long as we're exposed to and in conditions like this, it is us and that that...

Mr. Nyland: Of course it's you! That is why you are Working. That is why you make such attempts. Of course you're in a stinking condition. But let it be enough to simply say “That's me,” and for that reason I want to do something.

Peter: Well, this is my objective. It is to see what I am and how I am.

Mr. Nyland: Okay, then then forget it.

Peter: But I can't.

Mr. Nyland: Why not.

Peter: Because I want to see myself as I am, and then if what I am is something that is not...

Mr. Nyland: You don't see yourself as you are, when you are Objective. That's where you make the ... the mix-up. If 'I' Observes you, it has absolutely no notion of how you are. It's ordinary affairs of ordinary life, it has to do with earthly qualities. Objectivity is not interested in how you are. It's interested in the fact that you exist and that you, whatever you are, represent life. That's the reason for 'I' to be interested in Observing you. It has nothing to do with your manifestations or the phenomena of whatever the thought or the feeling may be. It has nothing to do with a description of the badness of you and the rest of the world. 'I' doesn't even know

about it, simply because it *cannot* be interested. Its sole interest is to be able to Observe.

Peter: Oh, I see something now, and that's...

Mr. Nyland: Thank God. [laughter]

Peter: No. It is something ... I never saw it before.

Mr. Nyland: Okay. Now you see it. All right.

Peter : I'm impartial, but then if it is impartial that's my ordinary mind...

Mr. Nyland: Of course it is!

Peter: ...that's just observing, but I'm not.

Mr. Nyland: Yes, Peter, that's where you confuse it. All the time something of your ordinary mind comes in and tells you it's Work.

Peter: But, it isn't.

Mr. Nyland: It is not at all. Work is only one thing—the introduction of something Objective that can function in regard to you—and whatever you are continues in exactly the same way feeling, thinking, doing, manifesting whatever it is unconscious. All it is, is the relationship between something that is Conscious as much as I can make it—I call it 'Objective,' I Am—and what of course I call subjective and I call ordinary life—unconscious states—and the relationship is the task. And the Observer is way off in Mars and we are still on Earth, and I continue to do exactly the same things as usual, which sometimes I hate and I despise—this and that and it's somebody's fault and whatever it may be—but 'I' doesn't know. Think *that* thing—that 'I' doesn't know—because 'I' is only understanding and understanding has no knowledge, understanding is Being.

Peter: Okay.

Mr. Nyland: Now, don't let's confuse you now anymore.

All right, Peter? And I hope it's clear now.

Peter: Yes, it is.

Mr. Nyland: All right.

Peter: It really is.

Mr. Nyland: Oh, thank God

How is Sidney?

Person: Fine.

Mr. Nyland: And how is Alex?

Alex: Well.

Mr. Nyland: Nice to see you.

Former person: How are you?

Mr. Nyland: Here. Can you see me?

Person: Uh-huh

Mr. Nyland: That's what I am.

Person: Yes. Yeah.

Mr. Nyland: Yeah, that's true, isn't it? That's an Objective Observation.

What other questions—of Work, or the difficulties which you have in becoming clearer.

Miriam: Mr. Nyland?

Mr. Nyland: Yah.

Miriam: May I ask another one?

Mr. Nyland: Yea, sure.

Miriam: I am ... I would like ... let me put it this way. There are many references to words, there's references in the Bible ... "In the beginning was the Word" ---[inaudible]-- Is there any place for the 'Word' as I can understand it in this context?

Mr. Nyland: I think so. I think there's a place in you for all the different things that exist in the Bible, to compare it with what your understanding of it is. It does not mean that there is enough Work in you, or enough understanding in you, to be able to place all the different concepts of the Bible. So what is meant by "In the beginning was the Word," it may have a special meaning for you. For me it is not the Word.

Miriam: I know that, but I don't know what it is... but I seem to want to.

Mr. Nyland: Well, I think that for the time being the word that appeals to me more, I use 'wish.'

Miriam: I don't quite understand.

Mr. Nyland: Because it is much better. I don't want to formulate it, but in order to compare it with the existence of God, that what is the Word in accordance with the Bible becomes my wish as representing God. So, you see, it is not I have to be rational about it.

Miriam: Yeah.

Mr. Nyland: [chuckle] Yah.

New Questioner: During the last few months I feel like I've come in contact with something more essential inside, and it seems to me that this is ... this is a place I would like to live more

because it knows ... it would know what would be good for my growth. It's not concerned with the more superficial values that I'm usually wrapped up in, it knows the value of Work. And, what can I do to get closer to this more of the time?

Mr. Nyland: Darling, it's a question of why can you *not* do it.

Questioner: Because I'm caught. I'm bound.

Mr. Nyland: In what.

Questioner: In habits, in education, and in superficial values that I have.

Mr. Nyland: Yea, that's right, it's since you simply do not want to accept it yet. I have to accept my conditions as they have been. I have to accept my education and the facts it has given me. And by 'acceptance' I simply mean an acknowledgement that they exist. I have to see myself as I am now. If I want to describe it I can become psychoanalytical and I can remember that my father told me one thing and my mother something else, or whatever it was in my education that happened to be this, that, and so forth—and all the conditions, rationalizations, whatever—at the present time I am what I am, and the solution is constantly, whenever I wish to become more free from all of that, is first to accept it. When I constantly remain Aware of myself, I will accept it in such a way that it will cease to exist in the past, and I will constantly stand on that what is now. And from that standpoint, when I am now having accumulation of facts of the past which now reach my understanding because I've accepted them, I will be able to know what to do for the future.

Again, there is absolutely no other way out, than only to continue to wish to Work and then Work. And all the different things ... when I say "Seek ye the Kingdom of Heaven," it is Work. Work will give me Objectivity on Earth. That is within me. When that is there and that all the different things will be added unto—logically it will be. But, I don't look for it. I don't want to change things right now; until there is in me a desire that I know in what direction it ought to be changed, and the only way I want to change it is that that what is then the new experience is more useful for me to Work.

Gradually I start to judge with my Conscience what is right for me, and only that is right what gives me an opportunity to be Awake. When my aim is that kind of freedom and I know, by myself, in the last three or four months I have experienced certain things and I have gone a little bit deeper than the surface; or started to realize that that what I am, although it may be built up of a variety of different influences—that at the present time I can think a little straighter, and

at the present time I'm perhaps a little more Observant about myself, what I am *now*, or that I do not blame as much as I used to—or whatever it is that might even give me a desire to wish to continue to live, that then I simply say “How can I now express this form of life in me,” and I say there is only one way: If that life that I now have and I would like to express, let it be expressed freely so that it is not bound by any kind of a form of myself as a result even of my body being what it is.

My ultimate aim would have to be to get rid of my body as soon as I can, and to be able to say “You can leave it now” because it has done its purpose, it has fulfilled its usefulness. But I know I'm not there, that even when I think about it I use my body; so I may as well say I will use it for a long time to come, but in the meantime that what I'm interested in is to fill my mind and my heart with the kind of substance that will be more life-giving. For this is the definition that I use: Anything that is worth more in the form of giving me more life becomes for me Objective, or at least indicating the direction towards Objectivity. So then the solution is always one, little remedy—Work—and it's only by Work that I gradually change the knowledge of the past into an understanding of the future. And that is what my sole interest becomes. When I see God, the Earth can take care of itself. When I become, if possible, Conscious and Conscientious, I as a Man will be able to do.

It's quite right, and to some extent you can make a ritual. You can say “Thank God something is opening up,” maybe it will help me gradually to get rid of that what I know has bound me. And it is not that I want to leave it alone. It is not that I don't want to use it, but I don't want to be used *by* it. Either I eat or I am eaten, there is nothing in between. Either I live in the past or the future, but I want it to live in the present. That's my aim.

Every morning when you get up, you say aloud to yourself—if you can mean it—“Thank God I am alive.” Do this for a long time.

So, how will we spend tonight, now, with Greg, Pat ... with the others—hah?—young fellows or perhaps new people? Or, how can we spend the time. Because, you see, there has to be an aim for a meeting for tonight, and there must be an aim when, as a Group when there is a Nucleus ... and you still have to work a great deal for the relationships of the different people. The fact that Roman doesn't come, is very sad for me. I still think he belongs, and it is silly to ask Peter to come in his place. Roman needs this, if he cannot see it I am sorry. And there is division among different people in the Group—not understanding each other—so that is, you

might say, the task—and your task; and now we want to talk about Work and there is a semi-open meeting, and there are some people who may become interested, and they will want to come to a Group, how would you tell. What. What to tell them; even by explaining ABC, or telling it in such a way that they get affected, and that they want to be affected. And then there is, among the Group as a whole, not as yet enough unity; so that you will catch yourself every once in a while in the midst of a meeting with new people that you start to disagree, and it's utterly silly.

How can you first have a uniform front, and then of course you can let in gradually a few people as new. Because there must not be any confusion in the Group. To some extent it's very good that there are a few people who have come from a few different places. Because Tom has a difficult time ... a difficult task, and it was difficult in the beginning and he straightened it out. And there is always ... whenever anyone happens to come that you don't know, that you become immediately so goddamned critical. And it is so stupid. Because you don't know anything more, yourself, at all, but you love to criticize when someone says this-and-that, and you think it's wrong.

What is the attitude of a Group towards Work: Constantly to try to find what is right for himself to be able to Work with. The emphasis is constantly on your own and on the Work that you can get from each other—the stimulus you can get from a Group—and it doesn't make any difference if it's a chair that is talking. I'm interested in my life. When I want to Work I pick up any kind of a thing to help me to be alive and to understand life, and it has nothing to do anymore with what someone else is telling me. Even if I disagree I take it, because ... and then I say "But I know better" and then at least I say "Now I am under the obligation of Working."

And that therefore, those who come from other places and are temporarily here, on them rests a certain task. You remember New York. You remember when we talked. You remember there was a certain attitude that we, at certain times, had and that we could you might say 'materialize,' or at least you were subject to certain influences at that time. I can almost say it was fortunate that we had such opportunities to be able to talk about it a little bit more in detail. Tom knows it, because he was there. Now he's alone and he has a Group here and he has a task, and new people come in—I call them, now, 'new' for this Group but old already in Work, or at least familiar with it—and it's up to them to help and to talk and to support and to stand up for certain things that are wrong, and to stop people who talk about nonsensical things in ordinary

life.

Stop that once and for all. When you wish to talk about Work, talk about Work—what are the attempts. What have you done, not how difficult it was. Forget it. It is not that difficult. Each person can Work if he wishes. There's no question about it. He may not be able to do it for any length of time, but you can have the proper attitude. Because, what is involved in your life. A desire to free yourself from the bondage of Earth? Trying to create conditions in which Heaven could live? Trying to see what there is in Man so that he actually, ultimately could understand the wisdom of the Lord? So that Man actually in freedom could live on this Earth as he should be and complete himself, and out of that gradually out of that something could start to exist that he calls his Soul, aided by that what is the means as the formation of the Kesdjanian body? That he learns different kinds of languages—the language of the Earth, language of the planets, and the language of the Sun. That gradually his world expands and will allow all kind of other influences to enter, to be digested by him as well as he can regardless of whatever the source is; provided you always stay within your own limits of understanding, and never deviate by personal interpretation even if it is much more agreeable to you. And this is a problem that you have here.

I hope to come back in April for some time, maybe spend a few more days here. I do not know about my plans, but what is it for tonight, and how will I talk to you. Not as a lecture. That's why I didn't want any kind of a semi-open meeting. Because a lecture attracts people out of curiosity, and it won't do you any good because curiosity doesn't last. And for ... to make sure that they are there and that they want to find out; if they really are there, already they belong in this Group—a larger Group, if you will—Group I. Give it life. Let people come in who actually can contribute something from different angles. Don't get stuck up within yourself. You have been trying this now already for some time with very little influx of new material. You know it ... or if they did come they went again and, why did they go. Because there was no adhesive, no coherence, no Nucleus. And a Nucleus within a Group has to be represented by people who understand each other; so that those who are in the circumference can extend their belief that those inside of the Nucleus know what they are talking about, so there shouldn't be any chaos in the Nucleus, and no confusion.

Of course we'll see what we can do, naturally, tonight, and I hope there are people we can talk really ... also ask questions, and maybe questions of ordinary life in relation to Work or what

Work should mean in ordinary life, or perhaps explain it—a few things of ordinary life—in a certain way, I do not know in what direction it will go. But we as we are now, you have that kind of a task for those who are new. When you do come, you come with the knowledge that you have and you come with the Being that you are, and you come with your emotional states which you hope will increase. Then you apply whatever you know of Work in your own life and then you in the midst of that—your own life—you are in a Group with a few new people, and the task is to remain in this kind of solidity and solidarity, as much as is possible a unit. One aim—to try to remain Conscious as long as you can, as often and as deep as you can—and that you are Conscientious about your behavior and that you honestly wish whoever is there to take something for their own sakes, thanks to Gurdjieff and what he has been.

So, we talk a little bit more tonight then—I hope.

All right?

End of tape